

COOPERATIVE BAPTIST FELLOWSHIP, BAPTIST WORLD ALLIANCE, AND THE SOUTHERN BAPTIST CONVENTION

Updated September 8, 2002 (first published July 22, 2002) (David Cloud, Fundamental Baptist Information Service, P.O. Box 610368, Port Huron, MI 48061, 866-295-4143, fbns@wayoflife.org; for instructions about subscribing and unsubscribing or changing addresses, see the information paragraph at the end of the article) –

At its annual meeting in Seville, Spain, July 8-13, the Baptist World Alliance (BWA) membership committee recommended that the Cooperative Baptist Fellowship be accepted in 2003 “contingent upon the CBF declaring itself a distinct organization from the Southern Baptist Convention.”

The CBF is a very liberal organization that was formed in 1991 by Southern Baptists discontented with the national convention’s conservative direction in recent years. Its liberalism can be demonstrated with many examples. For example, at the annual CBF’s conference in June 2002, the book “The Wisdom of Daughters” was sold that advocates lesbianism, abortion, worship of a female Sophia goddess, and the practice of Wicca. One essay in this book described the doctrine of Christ’s substitutionary death for man’s sin as an example of “divine child abuse.” This perverted book was commended in materials distributed at the conference by Baptist Women in Ministry, a partner ministry to the Cooperative Baptist Fellowship.

Many of the churches associated with the CBF are dually aligned with the Southern Baptist Convention.

The Southern Baptist Convention is the largest member body in the Baptist World Alliance and the largest financial contributor, and the SBC leadership was swift to voice its disagreement with the decision to accept the CBF.

President Morris Chapman said, “To say I am aggrieved [over the membership committee report] is an understatement. I have personally worked diligently, along with other SBC leaders, for 12 years to establish a strong tie with the BWA and to communicate to world Baptist leaders that Southern Baptists wanted to walk beside them in efforts to reach the world for Christ. In one swift and needless action by the membership committee, the valued relationship I thought we had built may have been damaged beyond repair.”

All of this reminds us that even the most conservative of Southern Baptists are disobedient to the Bible’s command of separation. Chapman admits that the conservative leaders of the SBC have promoted strong ties with the Baptist World Alliance. The Baptist World Alliance is composed of many groups that are as liberal and apostate as the Cooperative Baptist Fellowship. Many of the groups associated with the Baptist World Alliance are also members of the World Council of Churches.

The BWA is an ecumenical alliance of 191 Baptist denominations in more than 140 countries. It promotes the false teaching that unity is more important than doctrinal truth. In decades past, it has been strongly influenced by communists, and it supports new age one-world organizations such as the United Nations (UN).

As far back as the 1930s, the Baptist World Alliance was a hotbed of modernism. When Dr. J. Frank Norris led the Temple Baptist Church of Detroit, Michigan, to withdraw from the BWA in 1935, he cited its “modernistic dominated leadership” as a reason (*The F. Frank Norris I Have Known for 34 Years*, p. 311). Prior to that, fundamentalist leader A.C. Dixon had tried to have a resolution passed in the Baptist World Alliance affirming “five fundamental verities of the faith,” including the verbal inspiration of Scripture and the virgin birth of Jesus Christ. An apostate majority of the BWA representatives voted down this simple resolution.

Things have only gotten worse in the 65 years since then.

At the 15th Baptist World Alliance meeting in 1985, the BWA commended the United Nations, a hotbed of New Age and Humanistic confusion, and challenged Baptists “to make a new commitment of prayer for the UN, promote interest and support for its programmes, and encourage world-wide rededication to the principles and purposes of its charter” (“8000 Attend 15th Baptist Congress,” Ecumenical Press Service, July 11-20, 1985).

Desmond Tutu spoke at a Baptist World Alliance meeting in 1988. Anglican archbishop Tutu is a rank liberal who in February 1996 called for the ordination of homosexual priests. Consider the following quotes that expose Tutu’s unbelieving heart:

“Some people thought there was something odd about Jesus’ birth... It may be that Jesus was an illegitimate son” (Desmond Tutu, *Cape Times*, October 24, 1980).

“The Holy Spirit is not limited to the Christian Church. For example, Mahatma Gandhi, who is a Hindu ... The Holy Spirit shines through him” (Desmond Tutu, St. Alban’s Cathedral, Pretoria, South Africa, November 23, 1978).

By associating with the Baptist World Alliance, the Southern Baptist Convention is associating with heretics like Desmond Tutu, and the Bible warns severely against such fellowship: “If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds” (2 John 10, 11).

In September 2000, the Baptist World Alliance opened official dialogue with the Anglican Consultative Council to “foster common understanding between the two

religious groups” and to see if they “could find common ground to work together in various aspects of the ministry.” Evangelist Don Jasmin observed: “This is the same Anglican Church which is seeking reunion with the Roman Catholic Church and whose leadership has already agreed to accept the primacy of the Pope” (*Fundamentalist Digest*, March-April 2001, p. 12).

Brutal Marxist dictator Fidel Castro, who has persecuted and restricted the churches of Jesus Christ in Cuba for decades, was a speaker at the Baptist World Alliance meeting in July 2000.

On January 24, 2002, Denton Lotz, general secretary of the Baptist World Alliance, joined hands with Pope John Paul II and the leaders of many other denominations and 11 pagan religions at the third Day of Prayer for World Peace at Assisi, Italy. The ecumenical pagan prayer gathering featured some 200 religious leaders, including representatives of such denominations as Roman Catholic, Orthodox, Anglican, Reformed, Baptist, Lutheran, Mormon, Methodist, Quaker, Pentecostal, Mennonite, as well as representatives of Islam, Judaism, Buddhism, Sikhism, Bahai, Confucianism, Shintoism, Hinduism, Jainism, Zoroastrianism, Tenrikyo (Japan), and members of African and North American “traditional religions.” The religious leaders traveled to Assisi with the Pope by train from Rome, arriving at the blasphemously named Railway Station of St. Mary of the Angels. The Pope said, “Violence never again! War never again! Terrorism never again! In the name of God, may every religion bring upon the earth justice and peace, forgiveness and life, love!” The Pope’s prayers aren’t answered, and neither are those of the other false religious leaders gathered with him, for the simple reason that they worship false gods and preach false gospels and blatantly disobey God’s Word. That the general secretary of the Baptist World Alliance would participate in such a thing is irrefutable evidence of his apostasy.

Among the denominations that are united under the BWA umbrella are the American Baptist Convention and the Baptist Union of Great Britain, both of which are permeated with the most heretical modernism under the sun.

BAPTIST UNION OF BRITAIN

The Baptist Union was already becoming apostate at the end of the 19th century when Charles Haddon Spurgeon separated from it in protest in 1888. Today that apostasy is complete. In the early 1970s, for example, Michael Taylor, principal of the Baptist Union’s Northern Baptist College, addressed the London Baptist Assembly on the theme, “How much of a man was Jesus?” He denied that Jesus Christ is God. Though many protested the man’s heresy, the Baptist Union refused to discipline him or remove him from office.

In 1986, the *Australian Beacon* made the following observation about the Baptist Union: “It is a Union which harbours apostates and succors infidels while ostracizing faithful servants of Christ. It is a friend of Rome, a bed-fellow of idolaters and spiritists in its membership of the World Council of Churches. No true man of God could remain within it in good conscience” (*Australian Beacon*, No. 240, July 1986).

In 1989, the Baptist Union yoked together with the Roman Catholic Church in the newly formed ecumenical union in Britain.

In 1995, the *New South Wales Baptist*, the official paper of the Baptist Union of NSW, endorsed the Laughing Revival, otherwise known as the Toronto Blessing. The article was written by David Coffey, General Secretary of the Baptist Union. Many Baptist Union congregations have welcomed the Laughing Revival. These include Randwick Baptist Church. Secular newspapers printed photos of Randwick Baptist church members lying on the floor and acting like drunks. Coffey begins his article with the statement, “We have now had the opportunity to receive reports from a wide range of opinions across the country and there is no doubt in our minds that God has been at work” (David Coffey, “When the Spirit Comes, a British Baptist Prospective,” *The New South Wales Baptist*, Autumn 1995). What blindness.

In November 1997, the Baptist Union of Great Britain appointed a woman as area superintendent for London. A Baptist Union spokeswoman said area superintendents are “pastors to the pastors” and their families, promote the union and represent Baptists ecumenically (Ecumenical News International, November 18, 1997). The woman, Pat Took, is also a pastor at the Can Hall Baptist Church in Leytonstone, London.

In May 1998, Catholic Cardinal Basil Hume was invited to participate in the Baptist Union’s assembly. He “led their spiritual reflections and was present when newly-accredited ministers met the Baptist Union president” (*Australian Beacon*, August 1998). The Union’s General Secretary, David Coffey, praised the cardinal and said the Union recognizes “the deep spirituality which undergirds his ministry.”

AMERICAN BAPTIST CONVENTION

The Baptist World Alliance-affiliated American Baptist Convention (formerly the Northern Baptist Convention) is also liberal through and through. As early as 1910 Baptist leader William B. Riley testified that the denomination had been “surrendered into the hands of the Higher Critics” (George Dollar, *A History of Fundamentalism*). Between 1920 and 1932 a group of fundamentalist Baptist pastors unsuccessfully attempted to root the modernism out of the convention. They formed the National Federation of Fundamentalists of Northern Baptists. In 1932, many of these pastors left the Northern Baptist Convention and formed the General Association of Regular Baptists.

In 1947, the Conservative Baptist Association of America was formed by another group of pastors who departed from the modernistic American Baptist Convention.

The leaven of theological heresy has since permeated the Convention. The schools and pulpits of the American Baptist Convention are filled with men who deny the infallible inspiration of Holy Scripture and who question or deny Christ's virgin birth, Godhead, vicarious atonement, and bodily resurrection. The apostate American Baptist Convention has produced some of the most notorious, blasphemous heretics of the 20th century.

In the 1960s, Professor William Hamilton of Colgate Rochester Divinity School (American Baptist) taught that God is dead. Hamilton was defended in 1966 by Colgate president Gene Bartlett who refused to remove Hamilton from the faculty because he "was within the allowable measure of dissent."

The American Baptist Convention in 1968 stated that abortion "should be a matter of responsible personal decision."

In the early 1970s Dr. L. McBain, former president of the American Baptist Convention and president of the American Baptist Seminary of the West, argued that Jesus Christ is not referred to as God in the Scriptures (*F.E.A. News & Views*, Fundamental Evangelistic Association, Nov-Dec. 1976).

In an article in the December 1979 issue of the *American Baptist* magazine, Dr. L. Howard McBain, president of the American Baptist Seminary of the West, stated that the Bible does not teach that Jesus was God.

In 1980, American Baptist Dr. Ralph Wendell Burhoe received the Templeton Prize for Progress in Religion for his "revolutionary hypothesis that finds religion central to the evolutionary emergence of civilized humanity" (*EP News Service*, May 31, 1980).

The American Baptist Biennial Convention in 1981 featured Rosemary Radford Reuther, a Roman Catholic feminist whose "language often sounds more like it belongs in the gutter than in the church" (*Foundation*, Fundamental Evangelistic Association, January-February 1981, p. 18).

American Baptist (Harvard) professor Harvey Cox is a notorious modernist. In his book *The Secular City* he claimed that "the world, not the church, is the proper focus of Christian life" and "the world of politics is a primary sphere of God's liberating work today" (Richard Quebedeaux, *The Worldly Evangelicals*, Harper and Row, 1978, p. 19). In his book *The Feast of Fools*, Cox refers to Jesus Christ as a harlequin and a clown. Cox does not believe that followers of pagan religions are on their way to Hell. He was a speaker at the World Congress for the Synthesis of Science and Religion in India in 1986. The conference was organized by a Hindu organization.

The June 1991 issue of *WATCHword*, a women's ministry paper of the American Baptist Convention, stated: "What I have come to love about Scripture is the fact that IT IS NOT INERRANT. That IT IS NOT PERFECT. That it is not complete. That it does contradict itself..."

Former American Baptist president James Scott stated in the March 1992 issue of *American Baptist* magazine that the issue of homosexuality should be re-examined and that there might be various legitimate points of view about it other than the traditional biblical one that it is an abomination before God.

In August 1993, American Baptist deputy general secretary for cooperative Christianity, Joan S. Parrott, sat with 386 cardinals and bishops surrounding Pope John Paul II at the Roman Catholic Church's World Youth Day in Denver. She was part of a nine-member ecumenical team including Protestant and Jewish leaders who were given a special banquet before the prayer vigil and met with the pope after his sermon. She had lavish praise for the ecumenical event (*Calvary Contender*, Jan. 1, 1994).

The American Baptist Convention sent representatives to the Re-imagining conference in Minneapolis, in November 1993. Speakers included Chung Hyung Kyung, a Korean "theologian" who equates the Holy Spirit with ancient Asian deities and who prays to trees and deceased spirits. At the conference, Delores Williams said: "I don't think we need a theory of atonement at all. ... I don't think we need folks hanging on crosses and blood dripping and weird stuff." Virginia Mollenkott said that Jesus was "first born only in the sense that he was the first to show us that it is possible to live in oneness with the divine source while we are here on this planet." Chung Hyung Kyung said: "My bowel is Buddhist bowel, my heart is Buddhist heart, my right brain is Confucian brain, and my left brain is Christian brain." During the conference, a group of roughly 100 "lesbian, bisexual, and transsexual women" gathered on the platform and were given a standing ovation by many in the crowd. They were "celebrating the miracle of being lesbian, out, and Christian." In a workshop called 'Prophetic Voices of Lesbians in the Church,' Nadean Bishop, the first 'out' lesbian minister called pastor an American Baptist congregation, claimed that Mary and Martha were not sisters, but lesbian lovers.

The unscriptural ecumenical philosophy of the Baptist World Alliance is illustrated by that of its member body the American Baptist Convention. An ABC publication entitled "Oneness in Christ: American Baptists Are Ecumenical" leaves no doubt about their position. This publication was compiled and edited by the "Reverend" Martha Barr, former Assistant General Secretary and Ecumenical Officer of the ABC. "We American Baptists run the whole theological range — fundamentalists, conservative orthodox, liberal ... Maybe it is partly because American Baptists are so inclusive that we affirm that we are ecumenical. ... We do not have creedal statements. We can worship and work with Episcopalian and Pentecostal, with Roman Catholic and Orthodox."

It is hypocritical for conservative Southern Baptist leaders to oppose the Cooperative Baptist Fellowship while remaining in fellowship with the equally apostate Baptist World Alliance.

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